

The Brooklyn Jewish Center Review

December, 1950

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SONGS OF THE PEOPLE

— Words and Music of four
Yiddish and Hebrew Folk Songs

FORUM LECTURES

SEASON 1950-1951 . . FIRST and THIRD MONDAYS

TUESDAY, JANUARY 2, 1951

(Because of the New Year's Holiday this lecture is scheduled for Tuesday)

HENRY A. WALLACE

Former Vice-President of the United States

Subject: "WHERE I STAND"

MONDAY, JANUARY 15, 1951

ROUND TABLE DISCUSSION

"Is There A Need For Psychiatry For The Average Person"

The following will participate in the symposium:

DR. HENRY V. AGIN

Clinical Neuro-Psychiatrist; Associate Attendant in Neuro-Psychiatry at Kings County Hospital, Beth-El Hospital and Hebrew Home and Hospital for the Aged.

DR. J. SANFORD DAVIS

Clinical Psychologist; Director Davis Research Institute; Clinical Psychologist Beth-El Hospital Child Guidance Clinic.

DR. JULES NELSON

Psycho-Analyst; Former Senior Psychiatrist for many years at Brooklyn State Hospital.

DR. CHARLES H. BRIMBERG

Of the Jewish Hospital Staff in Brooklyn.
Author of Medical Books.

*Admission: To Wallace Lecture—Center members—40¢ & 60¢; Non-members—60¢ & 90¢ (Incl. tax)
To Symposium — FREE TO ALL.*

BROOKLYN JEWISH CENTER REVIEW

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NO APPEASEMENT

THE patterns of history are grimly repeating themselves, with hardly a difference in form or color. The form is that of naked aggression by a world tyranny; the color is the horrendous crimson of blood. The mask of benevolence which in the early years of the third decade of this century hid the lineaments of communism and made it attractive to some in this country has finally been stripped from its face and we now see the ultimate and awful truth that basically Russian Communism and German Nazism are identical in the degradation of the human spirit. The lust for power is the same; the implacable determination to rule is equal; and the disregard of human right in the achievement of an unholy dictatorship is total in both cases.

If we substitute for Czechoslovakia in 1938, Korea in 1950, we might well say that the last twelve years of history have not been lived, or, in the alternative, that the repetitive patterns of time make experience a useless waste.

Days of decision are at hand. Are we to have a second Munich, although we know full well the utter futility of all Munichs? Or, on the contrary, are we now, benefiting by the experience of the last fifteen years, wise enough and strong enough to act in the early rather than in the later event and take advantage of our strength and make use of it before it shall have been frittered away in the hopeless process of appeasement? Sensible men, honest men, men not tainted with the sophistry of treasonable communist affiliation or sympathy can have but one answer to this problem. There can be no appeasement of an insatiable appetite for power.

What is offered in good faith and under the heartbreak of world necessity by the one side is accepted by the other only, and always, as a sign of weakness. It serves merely to spur on the quest for power and conquest. The resultant delay in war acts always in favor of the aggressor and, at best, increases in astronomical proportion, the price of ultimate victory for the appeaser.

What are the arguments for appeasement which we hear today? Basically, they differ not a whit from those so familiar before the outbreak of World War II. They have the same old, hollow, and false ring of "maybe—maybe, this will be the last concession demanded of us." Perhaps there was justification for such self-delusion on the part of the democracies in 1938 and 1939 and up to the outbreak of the last war. It is now, however, a certainty that the will-o-the-wisp is no more substantial today than it was at the time of Munich. Compromise is possible when both parties to a dispute recognize the rights of the other

side and are both in a mood and of a will for peace. Here, now as then, the missing element for peaceful bargaining and compromise is the same. Stalin (and it is Stalin, not Mao) or Hitler—the names are unimportant. It is the frame of mind, the purpose, the plan and the program which are identical and which at all costs must be defeated and destroyed while there is still a chance to do so.

All of us should be completely in favor of an exploration of every avenue of peace provided it be understood by ourselves and by our enemies that we will pay no price for peace which leads to further conquest or to the retention of present loot. This seems to be the forming will of the Administration. It should be the coexistent determination of the American people. No one can blink the fact that the cost will in any event be great, and may be incalculable. There is, however, no alternative. Better the initial cost and sacrifice, with prospect and hope, than the ultimate, immeasurably greater cost of despairing defeat.

—WILLIAM I. SIEGEL.

A CONTROVERSIAL CONFERENCE

THE 19th General Assembly of the Council of Jewish Federations and Welfare Funds was held recently in Washington and was a most controversial one. The perennial proposal of a substitute for the UJA, to be administered by the Council if UJA should not function was again put before the assembly. This was practically shelved by agreement before the Assembly opened because of opposition by leaders of UJA, UPA, Joint Distribution Committee and others.

The plan of a Central Israel Fund whereby the organizations outside of

UJA, such as Haddassah, Histadruth, Weizman Institute, etc., would have a joint campaign in the U. S. A., brought the leaders of these institutions to their feet. Their arguments were that if these organizations were merged in their fund-raising a large financial loss would result. Experience had shown this.

The problem of central Israel budgeting was placed before the Assembly by the Council leadership. This plan proposed that all organizations who send money to Israel should have a central

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

THERE IS A JEWISH BOOK CLUB, TOO

THE Jews of America have just concluded the observance of "Jewish Book Month." Special articles were publicized, book exhibits were displayed, and addresses delivered throughout the land, all emphasizing the importance of reading books on Jewish themes and of Jewish interest.

It is a tragic commentary on modern Jewish life that it is necessary to set aside a number of weeks to proclaim the need of something that used to be the very essence of Jewish life. It was our crowning glory to be known as the *Am ha-Sefar*, "The People of the Book." Even

our enemies designated us by that name. In every Jewish home, no matter how humble, Jewish books were to be found.

Alas, all this has changed. Rarely does one find a book on a Jewish theme in the homes of our people today. The Jew seems to find time to read all popular books, whether they have any value or not, but, no time for a Jewish book, though it be a classic.

Happily, efforts are being made to restore the Jewish book to its rightful position in Jewish life. I want to write of one such effort which deserves the fullest measure of support on the part of

every American Jew—the Jewish Publication Society of America. This is a non-profit making organization in existence now more than half a century. It has published many of the great classics in Jewish history, philosophy, fiction and poetry. Graetz's monumental "History of the Jews," the works of Israel Zangwill, Ahad-Ha-Am, Solomon Schechter, Louis Ginzberg, and the English translations of the poetry of Jehudah Halevi and Ibar Gabirol, are among the great works issued by this organization.

The plan of the Society is a simple one. It publishes six volumes a year. A member, by paying an annual dues of ten dollars, receives all of these six volumes. Purchased singly they would amount to from fifteen to twenty dollars. He may also join as a five-dollar member and be entitled to any three of the six books published. This makes it possible for every person to build a library of great Jewish books.

I am certain that in our community alone there are several thousand people who belong to the various Book of the Month Clubs. I do not want to minimize the value of the books distributed by them. But if such books are made possible by your subscription, then certainly you have an obligation to support an organization dedicated to the publishing and dissemination of books that will spread a knowledge of Jewish ideals and values and encourage creative efforts on the part of Jewish writers and thinkers.

There should indeed be a number of men in our community who would be willing to become Patrons of this society by subscribing a larger sum. For, as noted above, this is not a profit-making organization, and the larger the income it will have the larger will be its output of literary creations.

I sincerely hope that the readers of this column will take this message to heart. Become a member of the Jewish Publication Society of America. I assure you that as each of its books will come to your home, you will remember me with gratitude for the pleasure it will bring you.

Israel H. Levinthal

—I. H. LEVINTHAL.

A Controversial Conference

(Continued from page 3)

committee to budget and give priorities in accordance with its findings. This too called out opposition, particularly from Nahum Goldman, who felt that organizations which had been working for Israel for many years wished to work out their own policies.

The above proposals were made by the professional leaders of the Council and opposed by the experienced Zionist and communal leaders. They were examples of blue prints which on the surface appeared to be efficient and ideal. But Israel was not created by people with slide rules, graphs, charts and adding machines. The leaders who helped in the establishment of Israel gave of their spirit and energy, and inspired these qualities in others. The plans offered at the General Assembly would take all the enthusiasm out of treasured causes, and they were defeated.

—A. L. JACOBS.

Welcome The Israel Philharmonic

NEARLY every reader of the *Review* must have read the glowing accounts of the achievements of the Israeli Philharmonic Orchestra. Toscanini, who went to Israel to lead this orchestra several years ago, and Koussevitzky and Leonard Bernstein, who led it recently, all have acclaimed its accomplishments.

The Jews of New York will be privileged to welcome this orchestra at its first concert in our city, on the evening of January 8th at the Waldorf Astoria Hotel, when both Mr. Koussevitzky and Mr. Bernstein will conduct. Two noted Metropolitan Opera stars, Jan Pierce, Jennie Tourel, as well as the violinist, Isaac Stern, will also participate that evening, and thus help to make the event an unforgettable one.

This concert, as well as the entire American tour, is being sponsored and arranged by the American Fund for Israeli Institutions, which supports about a hundred educational and cultural organizations in Israel.

We welcome in warmest fashion the members of the Israeli Philharmonic, and we are confident that many members of our Center will want to be present on January 8th and share in the joy of that fine event.

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HAS Israel, this "nation of many nations," succeeded in becoming "One Nation . . . indivisible, with liberty and justice for all"? It is, perhaps, unfair to expect Israel, composed as it is of immigrants from sixty-odd countries, to achieve a perfect unity within two or three years. Caustically, Gershon Agron, Chief of Israel's Department of Information, once remarked: "A pressure cooker and not a melting pot is needed to assimilate the influx of immigrants into Israel." The esteemed writer and noted Protestant clergyman, Pierre van Paassen, was less pessimistic when he asserted: "On the surface one gains the impression of chaos, but it is no chaos of hopelessness. It is the chaos of a building under construction where the materials, the brick, the steel and cement, lie scattered about pell-mell. It is the chaos that inevitably attends birth."

Though welcomed on general principles by all Israelis, the mass-influx of Oriental Jews is causing a considerable headache to the authorities because of the immense cultural lag between the Occidental settlers and their brethren from Western Asia and North Africa. It has been complained that some of the Asiatic Jews have adopted traits commonly attributed to many Levantines, such as laziness and unreliability. The Moroccan Jews, on the other hand, are met with fear—they are known to use knives when quarreling; even policemen feel uneasy when entering the suburbs and villages inhabited by Moroccans.

The most adaptable group of Oriental Jews are the Yemenites. When I traveled through Israel last summer I met a number of these dark-skinned relatives of ours who are referred to as "Temanim" (the Hebrew term for Yemenites). I saw Yemenite girls serving as maids in Tel Aviv homes. Since "white" Jewesses prefer to work in offices, factories, shops, and on farms, there is a great demand for these humble and diligent domestic workers. As they are usually quite naïve and highly unsophisticated, they are the target of many jokes. Unwittingly and unwillingly, the Yemenites contribute to the treasure of humorous stories and anecdotes that are circulated all over the country. I could not help laughing over a remark allegedly made by a Yemenite new-comer who refused to pay his fare

to a Tel Aviv bus conductor: "Why," he said, "I came to Israel from Yemen for nothing and you want me to pay for going from one street to another!"

I should like to say, though, that I disliked the habit of some Israelis of referring to the Yemenites as "blackies," *die schwarze*. This is said affectionately, but the Yemenites (and the other colored Jews as well) deeply resent such remarks. Government officials with whom I spoke told me that the modest, hard-working Yemenites are a blessing for Israel, which, at present, needs "hewers of wood and drawers of water" more badly than philologists or archaeologists. I was taken to a village atop a Galilean hill not far from the Lebanese frontier where some two hundred and fifty recent immigrants from Yemen had been settled. This workers' village still consisted chiefly of black and brown tents, each occupied by one family—that is to say, by eight, ten, or more people. But the inhabitants had already built a few comfortable wooden houses. One of them was the *cheder*, another a *yeshivah* for the adolescents and men, and a third was a combination of office and arsenal. (One of the supervisors, a middle-aged Russian Jew, proudly showed me a long row of carefully polished sten guns, rifles and other weapons, for the use of villagers serving as frontier guards.)

Soon I was surrounded by wide-eyed children and open-mouthed adults. These villagers looked to me like a strange tribe of Bedouins who should have been riding on camels instead of digging the hard soil of Galilee. All were small-boned, slender, dark-olive skinned; they had long heads, large, dark eyes, and coal-black hair. Every male had long ear-locks, and some of the men had short pointed beards. I found the girls rather pretty and graceful. While the men were clad like other Israeli workers, some of the women had refused to part with the narrow, striped trousers worn underneath their tunics. In Yemen, where it is the males who wear long dresses, Arab fashion, one characterizes a man as being effeminate by saying: "He wears the pants."

A First-Hand Report on the Yemenite Settlers in Israel

RELATIVES FROM ARABIA

By ALFRED WERNER

While the D.P.'s, who had spent years in concentration and transit camps in Europe or on Cyprus, strongly resent living in primitive tents again, the Yemenites do not mind this poor kind of housing, happily referring to the pitifully inadequate living quarters as "The Tents of Abraham." The majority of post-war immigrants from Europe insist upon living in Tel Aviv, Haifa, or Jerusalem in order to open little shops, but Yemenites are anxious to settle on the land, where they can conquer the stony areas, speed the country's forestation program, and save Israel's orange and olive crops. Though they were silversmiths, weavers, embroiderers, or peddlers in their native land, they rapidly adapt themselves to hard manual tasks, and they do not mind the terrific heat that Europeans often find unbearable.

With all their fine qualities, however, the Yemenites constitute a problem for Israel (though to a lesser degree than other Oriental groups). One must not forget that their native land is one of the most backward areas on the globe. Yemen is an ecclesiastical Moslem state ruled by an Imam as despotically as if the country were his property. Legally, Yemen's Jews were, indeed, his property; to obtain his protection, they had to pay him a stiff tax. They were not killed off in gas chambers—it was reserved to one of the most civilized nations on earth, the one that produced Goethe, Kant, and Bach, to reach this climax of brutality. But the Yemenite Jews were pariahs who were not allowed to add an upper floor to their houses, to plead in court against a Moslem, to ride a horse or donkey. They were limited to a few trades, and they were so poor that even the richest among them never ate more than one course at a meal on a weekday.

We do not know their origin. Are they the descendants of Arabs converted to Judaism? It is a historic fact that in the 6th century the South Arabian

dynasty of Himyarites, together with their subjects, became converted to Judaism. There existed for a time a Jewish kingdom of Yemen, and its last ruler, in retaliation for the persecution of Jews in the Byzantine Empire, executed Byzantine Christian merchants who crossed Arabia on their way to India. Our Yemenites, however, claim descent from those Israelites who accompanied the Queen of Sheba on her return from her visit to King Solomon. They preserved their ancient Judaism throughout the ages, though they were separated from other Jewries by hundreds of miles, and they have remained a strictly pious community. Some of their beautiful legends have been collected by the Jerusalem scholar, S. D. Goitein, in the volume, "The Land of Sheba," published by Schocken.

A few thousand Yemenite Jews managed to flee to Palestine towards the end of the 19th century and later. Nevertheless, when the State of Israel was proclaimed in May, 1948, some 50,000 Jews were trapped in Yemen, surrounded by hostile fanatics who threatened to kill these "infidels." The story of how the American Joint Distribution Committee cooperated with the State of Israel in rescuing them has often been told. "Operation Magic Carpet" was started in December, 1948, and it was officially concluded by the end of September, 1950. The Yemenites had always believed that the Messiah would come one day, take them on his wings, and transport them to the Land of their Fathers. Their dream came true—the American Joint Distribution Committee hired planes and pilots to fetch these wretched people at Aden (a British colony adjacent to Yemen) and carry them to the Lydda Airport. More than 400 trips were required, totalling over 1,300,000 flight miles, and the whole operation cost several million dollars. Today Yemen is virtually *judenrein*, to use this Nazi term, and Israel is enriched by thousands of indefatigable, idealistic pioneers.

I spoke to some of the people who had gone to Aden as doctors, nurses or social workers to supervise the "Operation Magic Carpet." I also met some Yemenites who had arrived at Lydda only a few days previously. It was heart-

breaking to hear how the Yemenites trekked hundreds of miles to Aden, arriving there in rags or practically naked. Some had died of exhaustion on the way. Some were robbed of their meagre possessions by Arab bandits. They blessed the Aden transit camp where they waited for the Skymasters to take them to Israel—though the camp was full of vermin and flies.

Social workers told me that these people behaved like frightened animals when

they arrived in Aden and came in contact with 20th century civilization. They were afraid of cars, of the camp siren, of the ring of a telephone. They stared open-mouthed at the camp clock whenever it struck. It took a great deal of coaxing to make them put on European clothes. Such things as shoes, socks, buttons and zippers were new to them. They looked suspiciously at the loaves of bread the nurses would cut for them—

ISRAEL'S FUTURE AND THE QUALITY OF ITS PEOPLE

By MICHAEL ASAF

The following is a condensation of an outstanding article by a staff writer of Davar, Israel newspaper, and published by it.

THE Government of Israel is resolutely going ahead with its programme of *kibbutz galuyot*, and immigration is proceeding without any diminution, thereby flouting the opinions of economists and other experts. And, indeed, the Government is to be congratulated on carrying out *kibbutz galuyot* in this manner. There is, however, one condition that it should observe: it must take steps to ensure that the result of this ingathering of exiles leads to the true redemption of the nation and ensures its survival. In this connection it may be useful to recall a few basic facts.

It was only in 1948 that we were able fully to appreciate the Talmudic saying, "The Holy One, Blessed be He, dealt righteously with Israel in that he scattered them among the nations." For nations have their ups and downs, their periods of high and low quality. In 1948 the Yishuv consisted predominantly of Jews who had lived among nations of higher quality (if such an expression is permissible), in contrast to the nations of the Orient with their lower quality. That, indeed, constitutes the secret of the "miracle" which was worked for us. Most members of the Yishuv had come from countries of the West (in this sense the term includes Russia) which, though few in numbers, had conquered the entire Orient during the past few centuries. Whether the reason is that the Western nations are younger than those of Asia, or whether a combination of different factors, both tangible and intangible, is

responsible, the fact remains that the Western nations today are endowed with a vital power of action and creativeness which is unrivalled.

The Orient, on the other hand, is bowed under the weight of its own suffering and heritage. Hitherto there has, perhaps, been only one exception: Japan (Soviet Russia's experiments in Asia can still be regarded only as experiments). Japan was different from other Oriental countries in that she threw herself unreservedly into the bosom of the West and acquired one side only of its culture, chiefly the material side. After her first and only victory over a representative of the West—Russia—at the beginning of this century, her second encounter with the West ended for her in resounding defeat.

The character of the Orient can be gauged by the new Egypt. Egypt's modern history dates back a hundred and fifty years. The foundation of her element of modernity is Western, namely, French, and throughout the past century and a half the West has been interwoven in her existence. True, the West has exploited her and derived benefit from her; but it has also been pushing her forward, even if with none too kind a hand. If a historian were to subject the course of Egypt's modern history to scientific and completely objective analysis, with a view to separating the Western particles from the Oriental, a shocking picture of rottenness and human passivity would emerge, to put it mildly.

What other nation today would tolerate such scandals as those discovered following Egypt's war against Israel—for instance, the supply of unserviceable

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the Arabian bread is round and flat. It was hard to teach them to use forks, knives and spoons.

Most of them were quite sick when they arrived at Aden. They suffered from malaria, tuberculosis, trachoma, and various other diseases, and large quantities of penicillin and quinine had to be used to cure them. They were afraid of staying in hospital beds, and as soon as the medicine had reduced their fever, they ran back to their huts, fearing that they might miss the airplane that would take them to the Promised Land. (Planes did not frighten them because they were, of course, the wings of the Messiah mentioned in the Bible!) The Yemenites were so terribly undernourished that even adults weighed 60 to 70 pounds. This emaciation enabled the J.D.C. to double a plane's capacity. Not used to upholstered seats, the Yemenites would rip them out, sitting patiently on the hard metal floor of the plane throughout the 8-hours journey.

Upon their arrival in Israel, the men would solemnly kiss the soil. But the social workers who had to take care of this group in special camps often found it difficult to make them accept the realities of modern life. As in Aden, the women still refused to be examined by male doctors, kicking and beating them. Pregnant women preferred to deliver their babies clandestinely and without help rather than call for a doctor who would "steal" their children — transfer them to a sanitary nursery. They had to be trained to use toilets, but instead of tissues they would use smooth stones, causing damage to themselves and to plumbing.

Children suffering from tropical ulcers, which often form horrible wounds on legs, bravely permitted the doctors to clean and dress their wounds without the slightest expression of pain on their faces. They gratefully appreciated everything that was done for them. At school, the children proved to be no less intelligent than European youngsters. In fact, it was relatively easy for them to adopt the Hebrew language, and while the older folks still speak their own Arabic dialect, the youth converse fluently in Hebrew.

It is not the Yemenites' fault that they constitute a reactionary group in Israel. Actually, it is the ultra-orthodox ele-

ments in the country who try to prevent them from submerging in the main stream of the populace. Yemenites practice polygamy, and they buy their wives from their prospective fathers-in-law. Parents often sell their daughters to the best bidders when the girls are little more than infants. Among the Yemenites it is not uncommon for a sixty-year-old man to have wives ten or twelve years old. In Yemen the male children got a little education (restricted to religious subjects), but girls were kept entirely illiterate.

I could cite many more instances to show that the Yemenites' culture is contrary to Western concepts, and to the concepts of 90% of the Israel population. Unfortunately, the ultra-orthodox, Agudath Yisroel is using the Yemenites as a stick with which to beat the Mapai, the party of Premier Ben Gurion. Let the Yemenites live the way they are used to, do not interfere with the religion of these good people, they say. Thus the

Agudat Yisroel hopes to gain a few thousand votes at the next elections. But they also prevent the Yemenites from being integrated into the body of Israel. Inter-marriages between Yemenites and "white" Jews are very rare.

Some of the Yemenites who arrived in earlier years have proved to be excellent musicians, singers, and dancers. Yemenites have excelled themselves on the battlefields. As for the 50,000 who arrived in Israel in the last few years, they constitute a still untapped reservoir of talent and power. We must remember that the Yemenites are among the best silversmiths in the world; their delicate handicraft is the delight of every visitor to Israel. While the present Yemenite generation has its worries and troubles, there will be no unusual problems for the next generation. Twenty or thirty years from now it will be of little consequence whether the parents or grandparents of an Israeli were born in Berlin or Milwaukee, in Argentina or in Yemen!

ISRAEL'S SPOKESMEN AT THE U. N.

ISRAEL'S delegation to the United Nations is distinct from all others in the spread of former nationalities represented among its twelve members.

Top orator is the permanent chief of the delegation, Abba Eban, who doubles as Israel's Ambassador to the United States. A Cambridge perfectionist in the King's English, Eban is probably the sole delegate whose extemporaneous interventions in a debate can be taken down and read as flawless prose.

Next in line in the delegation is Israel's consul-general in New York, Arthur Lourie, who began a career with the Jewish Agency in 1933. He was appointed director of the Agency office in New York in January, 1947. His wife, the former Jeanette Leibel, is executive secretary of Hadassah.

The delegation's legal adviser is Dr. Jacob Robinson. Once a member of the Lithuanian parliament and counselor of the Lithuanian Foreign Office at the League of Nations and the World Court, he has been head of the Institute of Jewish Affairs of the American and World Jewish Congresses and a consultant to the UN Commission on Human Rights.

Israel's first-string line-up is rounded out with Zalman Aranne, who went to Palestine in 1926 after studying agronomy at the University of Kharkov and is presently chairman of the Foreign Affairs and Defense Committee of the Knesset. Mr. Aranne has been an elected official of Histadrut for many years and has been General Secretary of the Mapai since November, 1948.

The alternate representatives in the delegation include Dr. Yehuda Pinchas Kohn, who drew up the state's draft constitution, Dr. Shmuel Eliashiv, Israel's Minister to Czechoslovakia and Hungary, Dr. Moshe Tov, an Argentinian and student of dietetics, Dr. Gideon Rafael, counselor to the Foreign Ministry, who was a Haganah commander during the Arab riots of 1936-39.

Also acting as alternate representatives are Joseph Oren, an M.D. from the University of Vienna, Reuven Shiloh, senior counsel in the Foreign Ministry, Cecil Heyman, economic counselor in Washington, Avraham Harman, consul-general in Montreal, and I. L. Kenen, the delegation's director of information.

PROFESSOR Solomon Schechter, as president of the Jewish Theological Seminary of America, and the most brilliant exponent of Conservative Judaism in the United States, was certainly one of the greatest Jewish figures in modern history. His genius was religious, his outlook conservative, his habits and convictions traditional. But not only was his genius religious, but he maintained a high regard for the practical exemplification of Jewish piety in one's daily life. Judaism was to him not merely a vague, ethereal ideal, a "spiritual" religion without demands and mandates, but a positive discipline of life with its precepts, injunctions and prohibitions. The chasidic impressions he carried away from his parental home remained an abiding influence throughout his life. It lent warmth and tenderness to his nature, character and distinction to everything he wrote. Where but from his background of chasidic ancestors came the glowing faith, the impulsive love which made him rhapsodize in such exquisite lines the beauty of the Law, the joy of the commandment, the *simba shel mitzvah*, the holy rapture with which the Jew carries out the divine precepts of the Torah?

England was Solomon Schechter's proving ground. There he developed, matured, rose to fame and position. There his epoch-making work was done, his academic honors were won, and there, too, he met and married Matilda Roth, justly described by Norman Bentwich as an "ideal helpmate for the scholar genius." Schechter loved England with a deep and strong love. Certainly few men owed as much to an adopted country as such, as he. It stood in marked contrast to the lands he knew and turned his back upon. He loved England for its liberal spirit, conservative traditions, and the high regard in which it held the Jewish Bible. Like their fellow-citizens, the Jews of England were liberal in their outlook and conservative in their religion, culturally cosmopolitan, yet faithful to the laws of Moses and the Rabbis.

But, inwardly, he was far from happy. He felt himself fettered to a mode of life that gave him neither present satisfaction nor hope for the future. He longed for Jews, great masses of Jews. He longed to live and act and work with them.

Part Two of Rabbi Minkin's Striking Story of One of Our Immortals Born 100 Years Ago

THE TOWERING LIFE OF SOLOMON SCHECHTER

By JACOB S. MINKIN

"In Cambridge," he wrote to Richard Gottheil, "there is no community and no synagogue . . . I want to be a Jew and bring up my children as Jews." It was a point that greatly embittered Schechter and made him hope for an escape from his intolerable position.

While Dr. Schechter was gloomily contemplating his prospects, his genius attracted the attention of the conservative Jewish circles in America anxious to stem the tide of radical Reform Judaism with its program verging on utter assimilation. To combat its extreme tendencies, the Jewish Theological Seminary was or-

vite Professor Schechter for a course of lectures at Gratz College, Philadelphia. This was in March, 1895. The impression he made—the man no less than what he said, was striking. Recording his own feelings, Dr. Schechter wrote: "The hall was crowded, and I hope that at least a *minyan* understood my English, and that I shall be saved for the sake of the ten."

Several years were spent in correspondence and negotiation. Dr. Schechter made no attempt to conceal his desire for a change. He wrote to Gottheil: "I believe that the future of Judaism is in America"; to Cyrus Adler: "America has ideal attractions for me, offering me, as it does, a large field of activity which may become a source of blessing for future generations," and to Herbert Bentwich, his London friend, who tried to dissuade him, he said: ". . . in New York I may become a great power for good through the Seminary and my public position. I may become—if I am deemed worthy by God—the saving of conservative Judaism. I can see that even the reformers promise themselves a revival of Judaism if I come." It was however not until the close of the year 1901 that the discussion came to a successful conclusion with Judge Sulzberger's and Solomon Schechter's mutual announcement that he had agreed to accept the presidency of the Jewish Theological Seminary of America.

To Professor Schechter the change from England to the United States was only a geographical shifting of scenes for, spiritually, he may be said to have always belonged to America. His infatuation with America began early in his life when, as a boy, he eagerly read all he could find about the marvelous land far beyond the seas and its great President, Abraham Lincoln, who, like Moses, had freed the slaves and, like Hillel, had in his youth been a rail-splitter. He was better read in the history of the United States, especially pertaining to the Civil



Solomon Schechter

ganized in the year 1886 by the saintly but far from aggressive Sabato Morais. But it was a feeble and timid attempt, and to cope with the situation stronger and more determined leadership was needed.

It was but natural that all eyes should be centered on Solomon Schechter.

Leaders of the American Jewish community, among them Judge Mayer Sulzberger, Dr. Alexander Kohut, Dr. Cyrus Adler, Dr. S. Solis-Cohen, and Morais, became interested in the matter, and for closer acquaintance, it was decided to in-

War, than many a native American. He revered Lincoln as one of the greatest men of all times, and he regarded the abolition of slaves as one of the few great triumphs in modern history. America was to Solomon Schechter a vision and a hope—a vision because of the millions drawn to its shores from all parts of the world, and a hope because of its great moral and spiritual potentialities.

Dr. Schechter often spoke of "conservative Judaism" in his correspondence with friends prior to his coming to America without, however, defining what precisely he meant by the term. His first attempted clarification of "conservative (he spelled the word with a small 'c') Judaism," was in his inaugural address, "The Charter of the Seminary," and that in a very indirect way.

He spoke of the Seminary as a place of learning and research and training school for the Jewish ministry. But that training, he insisted, "must be specifically Jewish, without any alloy or adulteration. . . . Those who are entrusted with carrying out the purpose of this institution which aims . . . at the perpetuation of the tenets of the Jewish religion, both pupils and masters, must faithfully and manfully maintain their loyalty to the Torah. There is no other Jewish religion but that taught by the Torah and confirmed by history and tradition, and sunk into the conscience of Catholic Israel." And, again, "Any attempt to place the center of gravity (of Judaism) outside of the Torah must end in disaster."

He was particularly emphatic on the ceremonial observances of the Jewish religion. "Judaism," he said, "is not a religion which does not oppose itself to anything in particular. Judaism is opposed to any number of things, and says distinctly 'thou shalt not.' It permeates the whole of your life. It demands control over all your actions, and interferes even with your menu. It sanctifies the seasons, and regulates your history. . . . It insists upon the observance both of the spirit and of the letter. . . . In a word, Judaism is absolutely incompatible with the abandonment of the Torah."

There is something grand and prophetic in his magnificent vision of the Seminary as a unifying force, serving all classes and

sections of the American Jewish community. Paraphrasing the Midrash telling of the Voice that descended from Sinai and reached all stations of men according to their own level, Dr. Schechter said: "All that I plead is that the voice should come from Sinai, not from Golgotha; that it should be the voice of Jacob, not of Esau. The Torah gave spiritual accommodation for thousands of years to all sorts and conditions of men, sages, philosophers, scholars, mystics, casuists, school men and skeptics; and it should also prove broad enough to harbor the different minds of the present century."

The impression he made was electrifying. Like a fresh gust of wind, what he said cleared the American Jewish atmosphere, and many a man that night sat brooding long and deep. Never before in this land had a man spoken thus, and with such fervor and eloquence. In the glory and vigor of his fifty-two years, with his massive head and delicate features, he was indeed like a Prophet-Sage stepped out of the pages of ancient Jewish lore. He was witty and penetrating, his address a masterpiece of choice quotations from ancient and modern literature—a Midrash in which the Rabbis of the Talmud fraternized congenially with Abraham Lincoln, Walt Whitman, and George Eliot. One man who saw and heard him on that occasion, recorded his impression: "One felt with certainty that there stood a man whose every word, agree with it or not, was packed with personality, impressive by reason of him who uttered it."

Dr. Schechter was not a cloistered scholar. For a man of his age, he worked with unwonted zeal and enthusiasm. He was determined to make the Seminary a center of learning and bastion of Conservative Judaism. He secured and co-ordinated a distinguished faculty, assembled a great library, and fired the imagination of his students with a spirit of loyalty and devotion to the Torah. Writes Professor Alexander Marx in his memoir of Solomon Schechter: "The Seminary became the center of all his thoughts; he absolutely identified himself with it to the exclusion of anything else, and looked at every question from the angle of the Seminary. . . . it accompanied him on his vacations and on his travels,

it even took precedence over his scientific work."

He had an extraordinary capacity for friendship and a deepening influence on many other causes and cultural movements besides the Seminary. The man who felt himself stifled in England, was ready for any and every challenge in the largest Jewish community in the world. He was on the board of the Jewish Publication Society, one of the editors of the new Bible translation, projected a series of Jewish classics, and played an active part in the agitation for the abrogation of the treaty with Russia because of her persecution of the Jews. He was a member of the Board of Directors of the Educational Alliance, from which however he resigned when he became uneasy about its religious program.

He won his greatest popularity among the Jewish masses, as well as his deepest pain, by his "Zionism: A Statement," which brought him into a controversy with Jacob H. Schiff, one of his greatest friends and substantial supporter of the Seminary. The storm it aroused was so painful to Schechter, that in his own words, "It gave me many sleepless nights and more mortification than I care to speak of."

Emotionally, Schechter always was a Zionist, perhaps more of the Ahad Ha'am than the Herzl variety. "Zionism," he said, "was, and still is, the most cherished dream I was worthy of having." He regarded Zionism as "the greatest bul-

POEM OF FAITH

THERE is eternity in my heart.
If I had lived only one second,
it would have been enough.

My existence is not
bones, flesh and blood—
they rot away;
my existence is above the bulk of me.
I am I,
not to be photographed by words,
not to be felt by anyone but myself.

—J. M. BERNSTEIN.

wark against assimilation . . . bringing back into the fold many men and women . . . who otherwise would have been lost to Judaism. . . . Only then when Judaism has found itself, when the Jewish soul has been redeemed from the Galuth, can Judaism hope to resume its mission to the world."

He never ceased toying with the thought of settling in the Holy Land, where his twin-brother had preceded him in 1882. When wooing Matilda Roth, Alexander Marx reports Schechter to have said to the hesitating young lady: "If you will not take me, I shall be a farmer in Palestine; if you take me, I shall be something of a scholar." A farmer in Palestine Schechter did not become, although as late as prior to his coming to America, he wrote: "I am prepared to go to the Holy Land whenever I could reckon to have bread to eat and raiment to wear, in spite of my doctorship and professorship." At one time he expressed the wish to die and be buried in Palestine for fear that "some rabbi may pray over me if I am buried in America."

Schechter's American career was crowded with almost incredible activity. Few men worked for an ideal with greater enthusiasm and apparent larger measure of success than he. He came to America with a great hope in his heart and he lived to see it realized. The expansion of the radical reform movement was in many respects checked; there was a renaissance of Jewish learning; Zionists found moral support in his emphasis on the national aspect of Judaism; the ferment of the new ideas he introduced worked in almost all directions. Talented young Jews and Jewesses whom the gilded precincts of the reform temples ceased to attract, found themselves quickened and stimulated in his company. He preached a defiant Hebraism, a militant

conservatism, a "Catholic Israel" without adjectives and adverbs.

It was therefore no vain boast when, after a little more than a decade in America, he wrote to Mr. Louis Marshall, Chairman of the Executive Board of the Seminary: "The conservative influence is not confined to our students. It extends also to the Reform section of the community, which fell under its appeal and began to look at Judaism from a point of view differing widely from that prevalent before. . . . It is no exaggeration to say that the last ten years saw more books of the substantial learned order published by American Jewish scholars than all the two hundred years and more since Israel began to dwell in this country."

But was Schechter happy, satisfied that he had heard the call and followed it? Perhaps restless natures like his never are happy, or grow weary watching the slow progress their work is making. At any rate, in the same letter to Marshall, in which he gives an account of his stewardship of the Seminary, there are intimations of dissatisfaction and frustration which are in striking contrast to his usual chasidic cheerful disposition. As the years wore on, he grew less enthusiastic and more doubtful about the success of his American mission. Three years before he died, with the fumes of incense still strong about him, he confided to Dr. Cyrus Adler: "The last few years of my life could be better spent than in the financial cares of the institution and the bickering all around. If I had the means today, I would resign and devote

myself to scientific work exclusively, and finish the two or three things I have on my mind."

What, then, was the cause of Schechter's discouragement which embittered him to a point of wanting to resign after such ten seemingly brilliant years he spent as president of the Jewish Theological Seminary? The "financial cares" of the institution was no doubt a contributory cause of his unhappiness, but that is not the whole story. For deep in his soul were cares and frustrations which affected him more seriously, indeed, almost made the continuation of his work untenable, than the financial situation of the Seminary which he professed was plaguing him.

On assuming charge of the Seminary, Dr. Schechter was confronted with the embarrassing situation that, while he was preaching a Judaism "specifically and purely Jewish, without any alloy or adulteration," he had to work with an Executive Board that was but remotely sympathetic with his ideal of Judaism. With few exceptions, the financial sponsors of the Seminary were Reform Jews, members of Reform temples of the assimilationist fringe who had neither sympathy with nor understanding of what the man they called from England had set out to do. They had profound respect for his personality and his reputed scholarship, and they were even ready to tolerate his "conservative tendency," but they were hardly prepared for the "revolutionary" force which his teachings had let loose upon the Jews of America. They had listened to his inaugural address in which he declared that the Seminary would be "all things to all men," and they took comfort in that. But when they saw him emerge as blazing symbol and leader of a Counter-Reformation, repudiating everything which from their childhood they were taught to believe and think, and teach a doctrine they heard branded by their rabbis as "Ghetto Judaism," much of their enthusiasm about the man and the cause he represented, cooled off to the vanishing point.

In their mental and spiritual outlook, Schechter and the financial backers of the Seminary were continents apart. They were philanthropists, he a religious enthusiast with a mystic bent; they were for the Americanization of the Jewish immigrants, he for their Judaization;

MISSOURI'S PIONEER JEWISH COMMUNITIES

MY GRANDFATHER bequeathed to me a ponderous history book of Missouri, published in 1889, by the Goodspeed Publishing Company of Chicago. In it is this enlightening description of the first Jewish settlers of Missouri:

"There is scarcely a county in the State of Missouri where at least one dozen Jewish families are not settled. Jefferson City, Sedalia, Springfield, Rolla, Washington, Macon City, Louisiana, Hannibal and several other places, have wealthy, influential Jewish citizens, but too few in numbers to form independent religious communities. In St. Louis, St. Joseph and Kansas City they have established congregations, Sabbath schools, houses of worship and institutions of charity. The

oldest Hebrew congregation in Missouri was organized in 1838, at St. Louis. The following summary gives an approximate statement of the Israelite congregations in Missouri: congregations, 8; members, 557; ministers, 8; houses of worship, 7; Sabbath-schools, 9; with 12 teachers, and 574 scholars."

Today, the Jewish population of Missouri is estimated at 80,807.

—JANE MITCHELL CLARK.

Red Cross — Urgent!

Civilian defense is everybody's business. Blood plasma is sorely needed. The men and women of the Center are urged to call Chairman Mollie Meyer and Ruth Bernhardt and signify their desire to be a blood donor.

they were anxious to see them shed their religious rites and customs, he was as strong for their retention; they were for reason and sanity in religion, he for the unchecked and unbridled outpouring of one's religious feelings and emotions. The hope entertained by some members of the Board that in Schechter's hands the Seminary would serve as a kind of delicate technique of Americanization and "refine" the religiously "unruly" downtown Jews, was rudely dispelled by Dr. Schechter in his letter to Louis Marshall in 1913: "I must take it out of their minds," he said, "that I came to this country for the purpose of converting the downtown Jews to a more refined species of religion." When the Union Prayer Book was about to be introduced into the Hebrew Orphan Asylum, he vehemently remonstrated at the attempt "to force the new ritual on children of parents the majority of whom came from the old country and are orthodox. The support which the Reform Jew extends to the institution does not justify him to force his theological views on others."

But he had his difficulties with the Orthodox Jews as well, indeed, with them more than with their Reform brethren. Although he constantly preached loyalty to the Torah and its historical exposition, observance of the Sabbath and the dietary laws, the maintenance of the traditional character of the liturgy and the retention of Hebrew as the language of prayer, he strove mightily to check the progress of Reform Judaism and to woo back the straying youth into the historical synagogue, it availed him little as far as the orthodox element of the community was concerned. They refused to accept him, no matter his professions. They accused him of temporising with the old faith, of introducing novelties into the traditional religion, of being a Reformist in the guise of a conservative Jew. One militant Canadian rabbi even went so far as to call for a Protestant Israel to protest against Catholic Israel.

In no small measure, opposition to Schechter was sharpened by his open disregard of the orthodox element of the Jewish community and the not very exalted opinion he was known to have held of its lay and spiritual leaders. While he fraternized on intimate terms with Reform Jews and conferred an honorary de-

gree upon one of their most radical rabbinical spokesmen he was rarely seen in the company of orthodox Jews nor had any of them received any honors at his hands. His presence and the address he delivered at the dedication of the new buildings of the Hebrew Union College at Cincinnati, and the fact that quite a number of Seminary graduates served as rabbis in Reform congregations, did not escape the censure of his unkindly critics. The Yiddish press and Yiddish-reading public maintained toward Schechter an attitude of hostility from the very beginning, for he was unfriendly to the Yiddish language, called it "an unfortunate necessity," and warned his student against its use in the pulpit.

He lived in the splendid isolation of academic upper Manhattan which, half a century ago, was far and remote from the pulsating life of the largest Jewish community in the world. As in England, his personal influence, aside from his teachings which, in time, became wide-

spread, was confined largely to individuals—scholars, thinkers, intellectuals, and literary men more or less like himself, the great masses of Jews remaining comparatively unaffected by the wealth of his genius and his magnetic personality. While chasidically democratic, Dr. Schechter was temperamentally an aristocrat. When he was in England, he longed romantically for contact with Jews, but when he found himself living in the midst of the greatest bulk of Jews in the world he spurned associating himself with their social and cultural life, with their synagogue and fraternal activities.

Yet notwithstanding his faults and failings, Solomon Schechter was an extraordinary character, a lovable personality, a spiritual titan of a vanished age. "Love" is perhaps the only word, the only term, which comprehensively describes him, for his relation to all men and all things was an attitude of love. He not only loved all men but all men found it easy to love him. He loved children, and they affectionately looked up to him. His students adored him. They regarded him with a feeling not so much of awe as of love. Their relations were not limited to the classroom but he took a warm, genuine interest in everything pertaining to their personal lives. He was the safest refuge from their exacting professors, their best friend and advocate at the faculty meetings. The doors of his study were wide open to them. They had unrestricted access to his presence without the formalities of secretaries and appointments. They brought to him their problems and difficulties, and he, great teacher, friend and wise counsellor that he was, advised and instructed them from the boundless store of his wisdom and experience.

He was the kindest and gentlest of men when not roused to anger by the insolence of the "highly uneducated." He loved Jews and he loved Judaism with a great, impassioned love. With every fiber of his being he was devoted to their service, and it was to him a sacred service, not a mere shallow sentimentalism. To explain them, to interpret them, to make them shine before the world in their pristine glory, was his greatest joy and highest ambition. He bore his people's sorrows deep in his lacerated heart. The World War was his severest ordeal.

(Continued on page 15)

MIRIAM

MIRIAM, Miriam, growing tall
As the reeds beside the wall,

Watched her brother at his play,
Smiled, and thought of a happier day

For she read within his eyes
What a sister, sister-wise,
Would be quick to recognize:

In young Moses, lithe-limbed boy,
She saw master of mate and toy,

And she saw the sudden tear,
The clenched fist that made him dear,
When he heard a slave draw near;

She saw his stern and searching look
While his tormented body shook

With the pain and sorrow dealt
The beaten slave. All this he felt—

And so she knew that he would grow
As palm-trees grow and waters flow

With a purpose, hidden well,
And to her eyes invisible,
But deep as heaven, fierce as hell!

—HENRY GOODMAN.

Tif In Veldele

Tif in vel - de - le shteyt a bey - me - le

Un di tsvey - ge - lech bli - en. Un bay mir, —

o - rim shnay - der - l, Tut mayn her - tse - le tsi - en.

Ot Azoy Neit a Shnayder

Ot a - zoy neyt a shnay - der, Ot a - zoy neyt er doch!

Ot a - zoy neyt a shnay - der, Ot a - zoy neyt er doch!

Er neyt un neyt a gan - tse voch, far - dint a gil - dn mit a loch!

SONGS OF

AMONG the folk songs of the world those originated by the Jews are among the most beautiful, gay and characteristic. The four songs on these pages are from a new collection just published by Schocken Books—"A Treasury of Jewish Folksong," selected and edited by Ruth Rubin, with piano settings by Ruth Post. It includes all the favorites, some less familiar songs, and many from Israel. The Yiddish and Hebrew lyrics are transliterated, and translations in English offered for those who do not understand either language. Probably no literary effort is more difficult than the translation of folk songs, so some tolerance is expected from those who may find the Anglicized versions somewhat strange.

The collection is divided into groups of love songs, lullabys, work songs, holiday melodies and the Israeli creations. The piano arrangements are appropriately simple and the family musician should

TIF IN VELDELE

2

*Oyfn beymele vakst a tsveygele,
Un di bletelech tsviten.
Un mayn orim shvach bertsele
Tsit tsu mayn ziser lten.*

Translation

2

*On the tree a branch is budding,
And the leaves are growing,
But my poor faint heart,
Years for my darling.*

OT AZOY NEYT A SCHNAYDER

Chorus:

*Ot azoy, neyt a schnayder,
Ot azoy, neyt er doch.*

1

*Er neyt un neyt a gantse voch,
Fardint a gildn mit a loch'.
Chorus.*

2

*A schnayder neyt un neyt un neyt,
Un hot kadoches, nit kayn broyt!
Chorus.*

Translation

Chorus:

*This is how a tailor sews,
This is how he sews and sews.*

1

*He sews and sews the whole week long,
And earns a penny and a song.
Chorus.*

2

*A tailor sews to earn his bread
But misery he earns instead.
Chorus.*

THE PEOPLE

have no difficulty with them.

The editor briefly sketches the history of Jewish folksongs, and also introduces the various groups with informative notes. We learn that "Ot Azoy Neyt A Shnayder" appeared about the middle of the 19th century and that the first two stanzas belonged to the period of independent handicraftsmen, the third was born in the eighties "during the struggle for the ten-hour day," and the fourth seemed to indicate a strike.

Of the hora, "Gilu haGalilim," Miss Rubin writes, "The song relates to the early twenties of the 20th century, and to the struggle for Galilee. Mounted and armed, the watchmen of that period, *shomrim*, *notrim*, . . . played an important part protecting the young Jewish settlements." The stirring rhythmic horas raised their spirits in the dark hours.

GILU HA GALILIM

2

*Meychebkat balayil ole kol chalil,
Shiro yasbmia shomer haGalil.*

3

*Yebeme haGalil, ko yebeme P'vavi
Susi kal-raglayim, daruch bu rovi.*

Translation

1

*Sing, Galileans, ye heroes of battle,
Rejoice and be merry all day and all night.*

2

*Through the dark nights, the sweet-sounding flute,
Song of the watchmen of Galilee.*

3

*Aroused is Galilee, so beats my heart,
Quick is my steed, my rifle is aimed.*

ZIRMU GALIM

2

*Saper, saper, peleg la
Ota ma obav!
Kama k'shura nafsbi va
Tsa-ari ma bu rav.*

Translation

1

*Flow, O stream, O stream flow on,
Over hill and dell.
Flow to where my loved one's gone,
Greet her—wish her well.*

2

*Tell her of my love profound,
Tell her as you flow,
How my soul to her is bound,
Tell her of my woe.*

Gilu Ha Galilim

Zir - mu ga - lim, pe - leg - z'rom, De - rech har - va - gay,
La - a - hu - va - ti - sa sha - lom B'ra - cha ad - b'li - day.

Zirmu Galim

Gi - lu ha - Ga - lil - im, gi - bo - rey ha - cha - yil Si - su v' - sim - chu -
yo - mam va - la - yil. Gi - lu ha - Ga - lil - im, gi - bo - rey ha - cha - yil
Si - su v' - sim - chu yo - mam va - lay il. Gi - lu ha - Ga - lil - im, gi -
bo - rey ha - cha - yil Si su v' - sim - chu - yo - mam va - la - yil.

NEWS OF THE CENTER

Rabbi Saltzman to Speak This Friday Night

This Friday, December 22nd, at our Late Friday Night Lecture Services which begin at 8:30 o'clock, Rabbi Saltzman will preach on the subject, "Conservatism, Judaism and Jewish Youth." There has been a revival of interest in religion by the young people. Rabbi Saltzman will discuss the new trend and the challenge it presents to the adult community in directing this new interest into positive channels of Jewish, Religious and Synagogue life. All members and friends are cordially invited to attend.

Cantor William Sauler will lead in the congregational singing and render a vocal selection.

Annual College Youth Service Next Friday Night

The annual college youth service this year which will be held next Friday, December 29, is being sponsored by the Junior League of the Center. This is the traditional college youth service held during the mid-winter vacation and it is hoped that all young people in our neighborhood who are home on vacation will take this opportunity to renew their association and contact with our Center. There will be a Symposium on the subject "American Jewish Youth in Times of Crisis."

Junior League News

The Junior League, as usual, has had some very fine and interesting programs during the past month. The future meetings also promise to be equally stimulating and enjoyable. On December 28th the annual mid-winter social will take place. December 29th, the annual Youth Services will be sponsored by the Junior League and members of the League will participate in the Late Friday Night Lecture Services. On January 4th a Guest Speaker will deliver an address on "Resolutions for an Ailing World." January 11th will feature a speaker from the American Council for Christians and Jews who will speak on the subject "A Backward Look at 1950 —Has the Cause of Brotherhood Gone Forward?" A Charlie Chaplin Film

Night will be the highlight of the meeting scheduled for January 18th. January 25th will conclude the month's programs with Rabbi Saltzman as speaker—the subject will be "How Does Judaism Serve the Needs of Young Jews Today?"

The programs are always followed by social hours and dancing. All youth of college age whose parents are members of the Center are invited to join in every Thursday evening and participate in the activities.

Employees' New Year's Fund

In view of the fact that the employees of the Center are prevented by rules of the institution from accepting gratuities throughout the year, the Center has established an annual New Year's Gift Fund.

Members are urged to make contributions to this fund.

Club Activities

The two most outstanding events of the Junior Clubs during the past month were the celebration of Jewish Book Month and the Carnival. Members of the clubs have made posters in honor of Jewish Book Month for which prizes were awarded. The clubs had booths of their own at the Carnival sponsored by the Junior Congregation of the Center. All members of the junior clubs took active part in it. Among the topics discussed at the meetings were the significance of Chanukah, the Palestinian crises and its solution and the significance of Jewish Book Month in the United States.

The Junior Inta-League participated in the Carnival sponsored and arranged recently by the Inter-League. Among the activities conducted by the girls' groups were the learning of new Palestinian songs, Palestinian dancing, and arts and crafts.

American Red Cross Blood Program

The present emergency has made it necessary for the American Red Cross to appeal to the citizens of this country to help meet the blood requirements of the men fighting in Korea.

The Sisterhood is cooperating with the American Red Cross in planning to have

a Mobile Unit at the Center during the month of January to enable the men and women of the Center and of the entire community to offer blood in meeting this emergency. This is an urgent matter and we hope that it will receive your earnest and prompt attention.

Gym Schedules For Dec. 25th and Jan. 1st

The holiday gym schedule will prevail on Monday, December 25th, and Monday, January 1st, and will be open for men from 10 a.m. to 2 p.m., and for boys from 2 to 4 p.m.

Additions to Library

The following books have been added to our library for circulation:

- Pilgrim People—A. L. Lebeson
- Alexander Marx—Saul Lieberman
- The American Jew: Character and Destiny—Ludwig Lewisohn
- The Family Moskat—Isaac B. Singer
- The Religious Philosophy of the Mahaval of Prague—Rev. Dr. Aaron Mauskopf
- The Autobiography of William Allen White
- The Disenchanted—Budd Schulberg
- Jerusalem Calling—Pierre Van Paassen
- A Documentary History of the Jews in the United States—Morris Schappes
- The Hinge of Gage—Winston Churchill
- The Adventurer—Mika Waltari
- The Traitor—Wm. Shirer
- The Man of Independence—Jonathan Daniels
- Koheleth—H. L. Ginsberg
- Ordeal by Slander—Owen Lattimore
- World Enough and Time—Robert Penn Warren
- Courtroom—Quentin Reynolds
- Homeward Borne—Ruth Chatterton
- Ezekiel—Soncino Press
- Philo's Bible—Peter Katy
- Abyss of Despair—Rabbi Nathan Hanover
- The Legacy of Maimonides—Ben Zion Bokser

The Testament of the Lost Son —
Soma Morgenstern
The Court Jew—Selma Stein
The Gentlemen and the Jew—Maurice
Samuel
Israel Revisited—Ralph Megill
So Great the Queen (Esther)—Paul
Frischauer
Heart Upon the Rock—Joseph Gaer
Watch for the Morning — Thomas
Sugrue
New Star in the Near East—Kenneth
W. Bilby
Red Ribbon on a White Horse—Anzia
Yeziarska
Mizabarov Ve'ad Kinereth—Rabbi D.
Benjamin (Hebrew)
Mekor Haim — Rabbi Solomon Ibn
Gabriol (Hebrew)
Roosevelt in Retrospect—John Gun-
ther
The Men of Independence—Jonathan
Daniels
The Jews of Charleston — Charles
Reznikoff

NOTICE TO MEMBERS

Circumstances have made it advisable to cancel the customary New Year's Eve Dinner at the Center.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Morris Gropper of 255 Eastern Parkway on the Bar Mitzvah of their son, John, which will be celebrated at the Center this Sabbath morning, December 23rd.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Ray M. Leibler of 706 Eastern Parkway on the birth of a daughter, Bett Ann, to their children, Mr. and Mrs. Jay D. Leibler on December 12th.

Mr. and Mrs. Harry Sussman of 572 Lincoln Place on the engagement of their daughter, Jean, to Mr. Robert Berhang.

Acknowledgment of Gift

We acknowledge with thanks receipt of a donation for the purchase of Prayer Books from Mr. and Mrs. Samuel Weiss in honor of the marriage of their son, Emanuel Herbert on December 5, 1950.

Condolence

Our most heartfelt expressions of sympathy and condolence are extended to Mr. Aaron Gottlieb of 1601 Carroll Street on the loss of his beloved sister.

The Younger Membership

The Young Folks League will undertake several important communal activities, the following among them:

Blood Donors

David Gold, as chairman, will endeavor to enroll as many donors as possible. Early in January a mobile unit of the Red Cross will be set up at the Center to facilitate this project.

Jewish Theological Seminary Of America

A fund-raising evening is being arranged at the home of our gracious hosts, Mr. and Mrs. Maurice Bernhardt, the first week in January. Mr. and Mrs. Bernhardt deserve a hearty *yisbo koach*.

Federation of Jewish Philanthropy

Our affair in behalf of this composite philanthropy, which supports more than 100 institutions covering virtually every communal need in this city, will be held on Tuesday, January 16, at 9 P.M., at the Center. Harold Kalb is the Fund Raising Chairman and heads this committee.

Young People's League

Young Folks League will be host of the New York Council of the Young Peoples League, with which we are actively affiliated, Monday evening, January 22nd. The Council is planning a stirring presentation of a play whose theme has been drawn from Chaim Nachman Bialik's poem "Queen Sabaath."

Oneg Shabaath

Apropos of the above we are pleased to observe that our weekly Oneg Shabaath is attracting more and more people each week. Much of the credit is due to our chairman, Max Wertheim, and Naftali Frankel, for their leadership in the singing of Hebrew and Yiddish songs.

New Members Join Y. F. L.

I am happy to welcome the following members who have recently been elected to the Executive Committee of the Young Folks League: William Brief, Dr. Harris Canarick, Muriel Cutler, Daniel Gaba, Harold Rosman and Max Wertheim. They will immeasurably strengthen our League.

—MILTON REINER, President.

**The CENTER's new telephone
number is
HY 3-8800**

SOLOMON SCHECHTER

(Continued from page 11)

The affliction of his people, their agony and suffering, were fateful to his sensitive nature, and they hastened his death. He mourned their destruction even as the Prophet Jeremiah mourned at the destruction of the Temple: "My heart groans within me; I have no peace." Yet he never despaired or lost faith in the ultimate outcome. "God would not forsake His people," he constantly comforted himself.

He had a strong, healthy constitution, walking erect to the end. The dust of the ages he breathed into his lungs while working on the Cairo Geniza did not impair his magnificent bodily frame. He smoked incessantly and enjoyed a glass of wine at dinner. He belonged to the chasidic school which puts no faith in repressions. He lived a full life, and he passed out without regrets or leaving tasks undischarged. As if anticipating that his days would not be long, he organized the United Synagogue of America in February, 1913, which regarded as his "greatest bequest to American Israel," and prepared for publication his *Seminary Addresses and Other Papers* which, however, he did not live to see in print. He died on November 19, 1913, without previous pain or struggle, while engrossed in the service of his dedicated life, in the midst of his students and colleagues, with the message of God and His holy Torah upon his lips.

BASKETBALL GAMES

This Monday Evening, Dec. 25th

BROOKLYN JEWISH CENTER

vs.

FURRIERS JOINT COUNCIL

NEXT HOME GAME

January 7th, 1951

B.J.C. vs. Union Temple

Admission:

Center members—90¢

Non-members—\$1.20

(Incl. Tax)

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ANGEL, Miss LEONORE

Res. 916 Brooklyn Ave.

Proposed by Edes Kotkofsky,

Seymour Eisenstadt

ASSERSON, Miss ANNE

Res. 1147 Lincoln Pl.

Proposed by Abr. H. Miller,

Dorothy Kaplan

AUERBACH, SAMUEL S.

Res. 64 East 95th St.

BEHKENS, DR. ALVIN

Res. 9 Prospect Park West

Bus. Physician

Married

Proposed by Dr. H. I. Teperson,

Dr. D. H. Rosenthal

BERLAND, SEYMOUR

Res. 446 East 98th St.

Bus. Knit Sales, 347—5th Ave.

Single

BERLINER, Miss MILDRED

Res. 4005 Sea Gate Ave.

Proposed by Irving J. Gottlieb

BRODY, Miss RINA

Res. 662 East 91st St.

Proposed by Lillian Namzoff,

Judith Cohen

COHEN, Miss BUNNY

Res. 25 Lefferts Ave.

FLAUM, Miss HARRIET

Res. 5 St. Pauls Pl.

FOX, Miss MILDRED

Res. 1944 East 12th St.

Proposed by Dr. Harris I. Canarick,

Herbert K. Kaplan

FOGELSON, Miss CONNIE

Res. 1040 Carroll St.

Proposed by E. Friedman,

F. Fogelson

GETTINGER, EDWARD

Res. 472 Hendrix St.

Bus. Accounting, Parsons Blvd.

Single

Proposed by Blanche Gettinger,

Bernard Hoberman

GOFTER, ROBERT

Res. 619 Howard Ave.

Bus. Teacher, Jr. H. S. 14

Single

Proposed by Edythe Chaiken,

Frances Green

GOLDENBERG, CHARLES

Res. 881 Belmont Ave.

Bus. Apparel, 354—4th Ave.

Proposed by Rita Young,

Helen Brasner

GOLDENBERG, LOUIS G.

Res. 899 Montgomery St.

Bus. Mills, 34 Franklin Ave.

Married

Proposed by Dr. Wm. Douglas,

George D. Goldenberg

GOODMAN, Miss INA

Res. 156 Riverdale Ave.

GREEN, Miss SEENA

Res. 1427 Park Pl.

Proposed by Gladys Kasarsky,

Edythe Chaiken

HUTT, Miss ESTELLE

Res. 728 Kings Hwy.

Proposed by Norma L. Benson,

Miriam Pearl

JAFFE, Miss SHIRLEY

Res. 916 Brooklyn Ave.

Proposed by Edes Kotkofsky,

Seymour Eisenstadt

KIRSCHNER, JOSEPH H.

Res. 396 Kingston Ave.

Bus. Attorney, 381 Fulton St.

Single

Proposed by Abe Mann,

Abr. Pindek

KLUBACK, Miss NETTIE

Res. 320 Reid Ave.

Proposed by Abr. H. Miller,

Dorothy Kaplan

KRULIK, JACK

Res. 1621 Union St.

Bus. Restaurant, 319 West 125th St.

Married

Proposed by Dr. Morris Rood

LAPIDUS, Miss ANNE

Res. 750 Lefferts Ave.

Proposed by Phyllis Nussenblatt,

Rita Young

LEWITIN, DR. LEO

Res. 271 Brooklyn Ave.

Bus. Physician

Married

LIPTZIN, Miss SARA

Res. 745 Franklin Ave.

MAGIN, Miss HILDA L.

Res. 336 Christopher Ave.

MARGOLIS, Miss SYLVIA B.

Res. 250 West 103rd St.

Proposed by Cantor Wm. Sauler

MAVER, Miss RHODA T.

Res. 201 Eastern Pkwy.

Proposed by David Greenberg

MAY, Miss FRANCES

Res. 67 Legion St.

MESSINGER, Miss BLOSSOM

Res. 29 Newport St.

MILLER, ALFRED

Res. 1969 Union St.

Bus. Dresses, 159 Havemeyer St.

Single

Proposed by Helen Brasner,

Morris Hecht

MYERS, Miss DOROTHY

Res. 203 Tompkins Ave.

Proposed by Norma L. Benson,

Dr. A. J. Geltzer

NELSON, Miss MILDRED

Res. 485 Riverdale Ave.

NUSSENBLATT, Miss SANDRA

Res. 743 Empire Blvd.

Proposed by Phyllis Nussenblatt,

Rita Young

ORTNER, HERBERT L.

Res. 616 Avenue N

Bus. Attorney, 30 Broad St.

Single

Proposed by Roslyn Kessler,

Shirley Lerner

PASKOFF, SAMUEL R.

Res. 602 Amboy St.

Bus. Bldg. Const., 220 East 42nd St.

Single

PEARLE, EDWARD

Res. 1342 St. Johns Pl.

Bus. Theatre

Married

Proposed by Dr. Henry C. Sandler

POLLACK, Mrs. ROSE

Res. 1336 Union St.

Proposed by Herman Haber,

Judge Emanuel Greenberg

POTTER, Miss THELMA

Res. 204 Pulaski St.

Proposed by Eleanor Zackheim,

Seymour Eisenstadt

RADOW, Miss LUCILLE L.

Res. 456 Brooklyn Ave.

Proposed by David Gold,

Iris Abramson

ROSEN, Miss MARILYN S.

Res. 175 East 52nd St.

Proposed by Samuel Chasen

ROSENBLUM, Miss NATALIE

Res. 155 East 51st St.

Proposed by William Brif,

Milt Reiner

SACHER, Miss BLANCHE

Res. 814—44th St.

Proposed by Rita Young,

Helen Brasner

SCHACHMAN, Miss FELICIA
Res. 1225 Ocean Pkwy.
Proposed by Milton Harris,
Seymour Eisenstadt

SCHOENBRUN, Miss HELEN
Res. 717 Empire Blvd.
Proposed by Mildred Ashen,
Ann G. Leibowitz

SCHACHMAN, Miss RAYA
Res. 1225 Ocean Pkwy.
Proposed by Milton Harris,
Seymour Eisenstadt

SCHWARTZ, Miss FRANCES
Res. 2065 Grand Concourse
Proposed by Cantor Wm. Sauler

SEITZ, Miss IRENE
Res. 549 East 91st St.

SEITZ, Miss MAY
Res. 549 East 91st St.

SHEIVACHMAN, Miss RENEE
Res. 83 East 94th St.
Proposed by Sylvia J. Sonenberg,
Melvina Sherman

SHELDON, Miss EVE
Res. 443 Clinton Ave.
Proposed by Abe Mann,
Dr. Alexander Leff

SHURACK, BENNETT
Res. 131-14—226th St.
Bus. Auto School, 144-11—91st St.
Single
Proposed by Ted and Dave
Rosenberg

STEIN, Miss MILDRED
Res. 1371 St. Marks Ave.

STRIEFER, Miss MILDRED
Res. 201 Eastern Pkwy.
Proposed by David Greenberg

SIMON, Miss RENEE
Res. 181 Pulaski St.
Proposed by Eleanor Zackheim,
Seymour Eisenstadt

WERBER, VICTOR
Res. 195 Sullivan Pl.
Bus. Clothing, 200—5th Ave.
Single

WILKS, Miss NORMA
Res. 584 Grand St.
Proposed by Edes Kotkofsky,
Rita Panchansky

Applications for Reinstatement:

BERKOWITZ, NORMAN H.
Res. 485 Ocean Ave.
Bus. Furs, 36 South 4th St.
Married
Proposed by Geo. Feldman,
Max Oelbaum

GRABEL, ARTHUR
Res. 1280 Ocean Ave.
Bus. Textile, 377 Broadway
Married
Proposed by Lawrence Wittlin
KIMMELA, DR. PHILIP R.
Res. 30 East 91st St.
Bus. Dentist, 393 Long Beach Rd.
Single
Proposed by A. Kimmel
NEWBERG, Miss SYLVIA
Res. 144 Beach 66th St.

Late Applications:

ALTMAN, A. LEO
Res. 501 Lefferts Ave.
Bus. Insurance, 185 Montague St.
Married
Proposed by Chas. Rubenstein,
Leo Kaufmann
KOCH, RICHARD
Res. 1370 Union St.
Bus. Containers, 1561 Hudson Blvd.
Single
Proposed by Louis Koch
LIEBOWITZ, NATHAN
Res. 1658 Sterling Pl.
Bus. Grocer, 525 Throop Ave.
Married
Proposed by Nathan Silverman
LIBIN, EMANUEL H.
Res. 441 Brooklyn Ave.
Bus. Tires, 1236 Bedford Ave.
Single
Proposed by Jos. Sheinberg,
Aaron A. Berman

MANEWITZ, SAM
Res. 1183 St. Johns Pl.
Bus. Printing, 266 William St.
Single

PITCHON, DANIEL
Res. 555 Eastern Parkway
Bus. Stationery, 317 Washington St.
Married
Proposed by Charles Fine,
Leo Kaufmann

ROSEN, DANIEL
Res. 1170 St. Marks Ave.
Bus. Freight, 40 Exchange Pl.
Single

SCHNEIDER, LEONARD
Res. 1310 President St.
Bus. Builders, Ave. N & 64th St.
Single

Proposed by Koch
SCHWARTZ, Miss SYLVIA
Res. 350 East 98th St.
Proposed by Gilda Grossberg,
Roslyn Brown

(Continued on page 18)

A Treasury of JEWISH FOLKSONG

Selected and edited by
RUTH RUBIN
Piano Settings by RUTH POST



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- A gift book that will delight your friends!
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CENTER ACADEMY CLASS TOURS NEW ENGLAND

THE graduating class of the Center Academy recently returned from a three-day trip to New England.

As a progressive school we believe that the book is only one of the many media of a child's education. Book knowledge, in order to be effective, must be supplemented by audio-visual aids, such as films, records and, above all, trips that bring the child in close contact with the object of his study, whether it be an airport, the post-office, or the farm.

Since the Social Science unit of the eighth grade comprises American history—as well as the history of the Jews in the United States—the graduating class, accompanied by their teachers, annually take one or more trips to places of historical significance, such as Boston and its environs, Philadelphia and Washington. Following up the integration between the secular and Jewish studies, most of the trips are planned so as to be of benefit to both studies. Our trip to Boston was for the purpose of studying early American history, but on the way we made a side-trip to Newport. There we visited the oldest Jewish synagogue in the United States still in existence. In 1946 it was designated a national shrine. It is being kept in good repair and is still used as a house of worship. The Rabbi addressed the children and showed them around the building.

Many things in this beautiful synagogue, a gem of early Colonial architecture, captured the imagination of the boys and girls. They were particularly impressed with the rather unusual tablets of the law in which appear the figures of Moses and Aaron and on which the Ten Commandments are painted, both in Hebrew and in ancient Spanish. Another feature of great interest was the subterranean passage, the camouflaged entrance to which is to be found at the foot of the reader's desk on the *bimah*. Evidently the early Sephardic settlers were unable to shake off the fear of the Inquisition even in their new land of freedom!

Among many other things which the children admired at the Touro Synagogue was the facsimile of the letter which George Washington wrote to the Jewish community of Newport. In this letter

the First President expressed the hope that "the children of the stock of Abraham who dwell in this land . . . shall sit in safety, every one under his own vine and fig tree, and there shall be none to make him afraid."

Equipped with camera, pencil and pad the boys and girls recorded their personal impressions of the things they saw as well as what was pointed out to them by teachers and guides.

Following are a few excerpts from the reports that were written by the children on their return:

"The first place we stopped at was the Old South Meeting House. On our way there we passed the house where Franklin was born. In the meeting house we saw an exhibit of old relics. The next place we stopped at was the Old State House where from the balcony the Declaration of Independence was read." Jane Satlow

"We took a bus to Newport, where we saw the oldest synagogue of America that is still standing. It was built at an angle to the corner so that the Aron Ha' Kodosh would face the East. From there we went to the Redwood Library. There we saw one wheel of the first locomotive used in America and part of the chain that was strung across the Hudson River to keep English boats out." Neil Naidech

"We went to the State building where we saw many of the original treaties made between states, countries, etc." Janet Feldman

"I was very surprised when I found out that the Battle of Bunker Hill actually took place on Breeds Hill in Charleston." Debra Levrant

"We took a bus to the Touro Synagogue in Newport, R. I. This is the oldest Synagogue standing which is in use. When this building was built not a nail was used, only wooden pegs. During the Revolutionary War this building was not touched because of the three crowns on the Tablets of the Law. There is no Jewish star in the Synagogue because in those days the Magen David wasn't actually a symbol of Judaism." Esther Dworetzsky

"The home of Paul Revere impressed me as a place of great historical significance for there lived the man who carried with him one clear night the heritage



Interior of Touro Synagogue

of American freedom." Jonathan Silver
The children of the eighth grade, who were accompanied by Mr. Vandenneke and Miss Bush, are: Carol Amreich, Joyce Banowitch, Richard Cohen, Esther Dworetzsky, Janet Feldman, Robin Finkel, Leonard Green, Aaron Levitt, Debra Levrant, Neil Naidech, Jane Satlow, Joan Scheff, Jonathan Silver.

—IRENE BUSH STEINBOCK.

Membership Applications (Continued from page 17)

- SOMMER, JULIUS
Res. 1620 Carroll St.
Proposed by Stanley Christenfeld,
Alvin E. Moscovitz
- STEINBERG, JULIUS
Res. 191 Lougham St.
Bus. Textiles, 170 Scholes St.
Married
Proposed by Herbert Steinberg,
Harry Radutzky
- YOUNG, ARNOLD
Res. 1183 St. Johns Pl.
Bus. Cutlery, 183 Bowery
Single
- WEINBERG, BENJ.
Res. 765 Eastern Parkway
Bus. Boys Clothing, 79—5th Ave.
Married
Proposed by M. Robert Epstein,
Dr. H. I. Teperson
SAMUEL H. GOLDBERG,
Chairman, Membership Committee.

PAGING SISTERHOOD!

With the enjoyment and celebration of Chanukah a pleasant memory, we look forward to the first Jewish holiday of 1951, Hamishah Asar B'shevat, which occurs on January 22nd. Known as the English Arbor Day, as well as the New Year of the Trees, it is the day when school children in Israel plant thousands of trees. Its deeper significance, however, lies not merely in the exterior beautification of the soil, but in the far-reaching implication of the establishment of Israel, so that "eretz" will not mean land, or soil alone, but "our land," artzenu. The agricultural upbuilding of Israel, therefore, will signify the strength and the divine purpose of "God's Acre," preserved for us through the centuries by determined tillers of the soil.

SARAH KLINGHOFFER.

Convention Chronicle Minneapolis, Nov. 12-16

Did you ever hear women read the Torah and conduct an entire service from Aleph to Tav? Did you ever sample Western hospitality, boundless and bountiful like everything out West? These are only a few of the *chiddushim*, the firsts, presented at the 1950 National Convention of the National Women's League of the United Synagogue. An account of this wonderful biennial conference will, I hope, inspire our women, as it did Lil Lowenfeld and myself, your delegate, to a greater pride in our Jewish way of life.

More than 800 women, converging from coast to coast and from several parts of Canada, representing 100,000 affiliated members, attended the convention, the first of its kind to be held in the Upper Midwest.

A *Maariv* service at the Temple Beth-El on Sunday evening, appropriately opened Convention Week with an eloquent address by Dr. David Aronson, rabbi of the temple and former President of the Rabbinical Assembly, in which he stressed the theme of the Convention, *Lilmod, le-lamed, la-asot*, "to learn, to teach, to do," reminding Jewish women of their sacred mission to uphold Torah, to live by its precepts and to teach

it to their children. A synagogue service conducted entirely by women, dressed in royal blue gowns and white skull caps, was indeed a historic occasion. A panoramic sketch, illustrated with map and pointer, outlined the areas from which our 495 Conservative Sisterhoods spring, and indicated the wide influence they exert. Chanukah and Sabbath Institutes, with audio-visual aids in the form of charming miniature holiday tables lovingly created by the Minneapolis synagogue women, stimulated the delegates to a greater enthusiasm in the observance of the Sabbath and the holidays. Children's Hebrew school choirs, women's choral groups and the Macalaster Choir of Minnesota provided the musical background for several sessions. In workshop groups, which covered the subjects of Torah Fund, Education, Membership Interest, Social Action and Youth Activities, delegates had ample opportunity to discuss many Sisterhood problems.

Our President-elect, Marion Siner, of Kew Gardens, addressed the large assemblage, thanking our hostesses on behalf of all of us for a remarkable week.

Kiddush to Junior Congregation

Sponsored on Dec. 30—by Mrs. Rose G. Meislin, in honor of son's marriage. On January 6th, Mr. and Mrs. Henry Gross celebrate their 37th wedding anniversary with a kiddush to the children. Mark your *simcha* with a Kiddush!

Chanukah "Matanah"

Sisterhood was privileged to present to our Center an exquisite *peroches*, Torah Ark cover, which now adorns the pulpit in the synagogue. We are also deeply indebted to Mrs. Louis N. Jaffe for the *shuleban* cover she gave to the Center in memory of her late beloved husband.

Sisterhood Celebrates Jewish Book Month

Sarah Epstein, our President, thanked Bea Schaeffer for her splendid chairmanship of our Mother-Daughter Luncheon and gave an account of the Convention.

Commenting on the spirit of Chanukah and its meaning for Jews today, Bea Schaeffer, Chairman of the afternoon, introduced Mrs. Dorothy Alper, President of the Brooklyn Division of Women's League. Heidi Mayer, popular radio raconteur, continued the miniature Cha-

nukah Festival with the narration of a fanciful Maccabean tale. Special attention was then focussed on the elaborate Chanukah table decoratively arranged by Iona Taft and Rosalind Bady, who created attractive Chanukah salads, cakes, cookies, and latkes. The 8th grade children of the Center Academy lit the Menorah candles on the display table, singing the prayers and the *Mooz Tsur*.

In celebration of Jewish Book Month, our guest speaker, Mrs. Naomi Finkelstein, former President of Women's American Ort and one of our own illustrious members, delivered a brilliant analysis of Maurice Samuel's "The Gentleman and The Jew."

Calendar of Events

Monday, Jan. 15—Sisterhood Executive Board meeting at 1 P.M.

Wednesday, Jan. 17—Annual Convention of Federation Jewish Women's Organizations; at the Hotel Astor, tickets including gratuity, \$5.50. Theme, "Woman—The Vital Majority." Speakers will include Ben Grauer, famous radio commentator, Fannie Hurst, author, Sylvia F. Porter, economist for the *N. Y. Post*; Lillian Gilbreth, efficiency engineer, and Ruth Chatterton, actress and author of "Homeward Bound," will receive citations. Featured address by Hon. Abba Eban, Israeli Ambassador to the U. S. and U.N. delegate. Make your reservations with Rose Wiener or Sarah Klinghoffer.

Thursday, Jan. 18—All Brooklyn "Torah" Brunch and Program Meeting at Temple Beth-El in Manhattan Beach, at 11 o'clock.

Wednesday, Jan. 24—Federation of Jewish Philanthropies, Brooklyn Day at the Hotel St. George. Luncheon at a nominal fee plus a host of Broadway and Metropolitan stars. Secure your tickets from Lil Levy or Sid Schlanger.

Monday, Jan. 29—Second Annual Institute Day, 11:00 o'clock, subject of symposium—"Jewish Influence on World Culture." Speakers will be Leo Schwarz, author of "Memoirs of My People" and Jewish literature, Bernard Jaffe, winner of the Bacon Science Award, Temima Gezari, art director for the Jewish Education Committee, and Sholom Secunda, whose talk on music will be illustrated by Rami Shevilov, Israeli violinist, and a popular soprano soloist. Rabbi Manuel Saltzman will act as moderator. Rabbi Levinthal will greet the large assemblage.

KOL NIDRE DONORS – 1950

Cohen, Emanuel and Anna
(in memory of Morris L.
and Fannie Frank and
Gershon Cohen)

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memory of Betsy Sklar)

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Goodstein, David
Goodstein, William
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mother Beckie Graff)
Gross, Henry H.
Hutt, Nathan
Miller, Morris
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family (in memory of
Samuel Moskowitz)
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memory of son Samuel
Gluckstern and Bertha
Gluckstern)
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Daniel Shapiro)
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Rosenberg, Mrs. Rose (in
memory of Joseph Rosen-
berg and Mr. & Mrs.
Morris Kerster)

Belfer, Rubin
Bernstein, Alex (in memory
of our beloved departed
son, Melville)
Cutler, Samuel C.
Dickman, Irving
Friedberg, Nathaniel
Frieman, Reuben
Gaba, Herman (in memory
of Celia Levinson)
Gabriel, Barnett
Glasser, Abraham
Goldberg, Max
Goldstein, Dr. Max
Goldstein, Hon. Nathaniel L.
Gottlieb, Samuel (in memory
of beloved mother
Beckie Gottlieb)
Heimowitz, Max (in memory
of brother-in-law
Benjamin P. Geller)
Joffe, Philip
Kamenstzky, S.
Klein, Robert
Kravitz, Oscar
Leavitt, Mrs. Mary (in
memory of husband
Marcus Leavitt)
Levine, Dr. David
Lipson, Sidney J.
Marcus, Dr. Lazarus
Marcus, Zachariah (in
memory of nephew
George Golding)
Maslow, Harry (in memory
of parents Abraham J.
and Ida T.)
Ottenstein, Morris Z.
Prince, Mrs. Frances
Rabinowitz, Dr. Harris M.
Rachmil, Hyman
Salwen, Nathan
Schein, Louis
Schnell, Mrs. Louis
Schwartz, Sigmund
Shapiro, Thomas A.
Sherman, David H.
Siegel, Harry (in everlasting
memory of our dearly
beloved parents Herman
& Sarah Safier and
& Morris Siegel)

Spiegel, Simon
Swarzman, Herman
Swarzman, Ira
Swarzman, Oscar
Strausberg, Morris O.
Stolitzky, Mrs. Benjamin (in
memory of Dr. Benjamin
Stolitzky)
Stoloff, Dr. Benjamin
Wohl, Mrs. Sophie
Wolk, Frank
Zucker, Mrs. Nathan &
Children (in memory of
Nathan Zucker)

Gray, Isidor (in memory of
daughter Yette L. Gray)

Berke, Barney
Epstein, Mrs. Helen
Goody, Charles
Granovsky, Arthur (in
memory of Parents)
Heimowitz, Joseph
Kaufmann, Leo
Lowenfeld, Isador
Wender, Morris D. & family
(in memory of Hyman
and David Aaron)
Zimmerman, Samuel
Zurich, Mrs. Dora (in mem-
ory of husband Conrad
Zurich)

Adelman, B. J.
Atlas, Bertha E. & Hazel E.
(in memory of Nettie
Atlas, mother of Sheldon
& Hazel E. Atlas)
Bershad, John
Dannenberg, Dr. Max
Garlin, Isidor
Goldblatt, Sidney (in memory
of mother-in-law Sarah
Silverman)
Gottlieb, Irving J. (in mem-
ory of father Samuel
Gottlieb)
Hoffman, Jacob (in memory
of Mr. & Mrs. Isaac
Hoffman)
Horowitz, Sol
Hyde, Dr. William H. (in
memory of Mr. & Mrs.
Isaac Schlestein and Mr.
& Mrs. Jacob Hyde)
Josephson, Louis
Levy, Mrs. Margaret M.
Markowe, Benjamin
Portnoy, Mrs. Max

Salomon, Mrs. Eva (in mem-
ory of Herman Salomon)
Schrier, Heyman
Weinstein, Mrs. Albert A.
(in memory of Albert A.
Weinstein)

Anderman, Mrs. Mae (in
memory of father
Meyer Eckstat)
Barnett, Paul
Bassuk, Jacob (in memory of
Bessie Wallach, sister)
Blickstein, Harry
Buck, Bernard L.
Dan, Dr. Julius M.
Eisner, Felix
Fields, Bernard L.
Finkelstein, Dr. Reuben
Goldman, Mrs. Herman I.
Goldstein, Harry (in memory
of Joseph and Breina
Goldstein)
Greenberg, Dr. Morris W.
Katz, Dr. Samuel (in mem-
ory of daughter Dorothy
Katz and son-in-law
Morris Ochader)
Katz, Sidney (in memory of
Fannie and Isaac Katz)
Klein, Mrs. Lillian C. (in
memory of husband
Louis Klein)
Klinghoffer, Morton
Kuperstein, Dr. David
Leaks, Dora
Levitas, Nathan, & Sandow-
sky, Mrs. Rasha E. (in
memory of our dear
Departed Ones)
Levitt, Charles S.
Levy, Jeremiah
Markoff, Dr. Samuel T.
Michaelson, Ben S. (in
memory of Sally E.
Michaelson)
Perlin, Jacob, in memory of
Samuel Perlin)
Pugatch, Samuel
Rood, Dr. Morris (in
memory of Mr. & Mrs.
Ben Zion Seitsive)
Rothkopf, Samuel
Rothstein, Herman
Salit, Mrs. Kate (in memory
of husband Harris Salit)
Schaeffer, Mrs. Edward (in
memory of parents
Mary & George Wexman)
Seril, Abraham
Silverstein, Dr. I. Spencer
Spinrad, Phineas
Stang, Jacob
Steinhardt, Joseph S.

IN THE HEBREW SCHOOL

SUCCESSFUL Chanukah performances were arranged by the Hebrew and Sunday School classes on Sunday, December 3rd and December 10th. The program featured a play called "The Dreydl Convention" by the students of the 6th grade in the Sunday School under the direction of Mrs. Ross. The cast included Susan Douglas, Joan Duchin, Arlene Ebner, Eita Freilich, Johanna Hecht, Blanche Hemley, Roslyn Kornstein, Rosalie Metzner, Diane Miller, Ellen Rein, Francine Sakin, Ruth Schiff, Stephanie Yager, Madeline Yeaker, and Joan Zimmerman.

A series of recitations was presented by the students of 1A1 under the direction of Mrs. Weinreb. The Choral Group sang two special Hebrew songs, the prayers for the lighting of the candles were recited by Alan Schafer. Mr. Naf-tali Frankel directed the Choral Group and was accompanied at the piano by Mr. Jacob Grumet. The members of the Choral Group are Harold Ackerman, Lorraine Advocate, Sandra Bendfelat, William Berkowitz, June Beskin, William Betten, Norman Dishotsky, Susan Douglas, Robert Dour, Arlene Ebner, Miriam Epstein, Samuel Fenichel, Joel Fisher, Rosalind Fuchsberg, Linda Gardlik, Alan Gnaizda, Ellen Gofseyeff, Judith Gottlieb, Melvin Halio, Julie Hecht, Susan Kallen, Arthur Kaplan, Barbara Kaplan, Roslyn Kornstein, Renee Kriegsmann, Judith Leibowitz, Ruth Lieberman, Judith Lorlier, Lenard Marco, Lucille Math, Madeline Meerbaum, Jeannette Mehr, Rosalie Metzner, Henry Michelman, Joseph Moskowitz, Martin Nachim-

sen, Myra Nelson, Joel Nisselson, Hermine Nussdorf, Ethel Persky, Joan Rezak, Susannah Rabinowitz, Abigail Rabinowitz, Ellen Rein, Eva Ritter, Robert Rosen, Bernard Rosenblatt, Sandra Rubinstein, Ellen Rudolph, Francine Sakin, Alan Schafer, Ruth Schiff, Paul Schulman, Harvey Schechter, Stephen Scheinberg, Naomi Schiff, Arthur Seidenberg, Marvin Siegel, Anne Silverstein, Deana Silberstein, Joan Smallberg, Susan Spavack, Susan Spinrad, Jeanette Tanne, Martin Taxson, Arthur Teig, Arthur Tuch, Arthur Walder, and Joan Zimmerman.

In addition to the school plays there were special performances in the spirit of the holiday by professional magicians. Rabbi Mordecai Lewittes, who presided, expressed the appreciation of the audience to the students who had performed so well and to the teachers who had directed the performances.

The classes featured special Chanukah parties in connection with the holiday. These included latkes, dreydls, and the lighting of the candles. A box of candles was presented to each student by the Parent Teacher's Association. Each student in the beginning classes of the Hebrew School received a menorah.

Among recent Hebrew assemblies was a Hebrew music contest. The participants were students representing classes 7A1 and 6. The Hebrew Dramatic Group under the direction of Mrs. E. Zusman presented a playlet which narrated the discovery of the Hebrew manuscripts in a cave near the Dead Sea. The

play was presented four times at various assemblies for students in the upper and lower sections of the Hebrew School and students of the Sunday School.

The Jewish National Fund collection has received the enthusiastic support of the students in both our schools. A large sum of money has been collected by the students for the purpose of planting trees and reclaiming land in Israel. Mr. S. Edelheit is in charge of the collection.

The second Post Bar Mitzvah Breakfast of the season took place on Sunday, December 17, 1950. The breakfast featured a community service led by the students of the Post Bar Mitzvah class and the Senior Group. Following the breakfast there was a discussion on a topical subject. The arrangements for the breakfast were made by the Hostess Committee of the P.T.A.. Mrs. Flamm and Mrs. Davis are co-chairmen of the Committee.

Sabbath Services

Friday evening service at 4:15.
Kindling of Candles at 4:12 p.m.
Sabbath services, "Vayeri," Genesis 47:28-50:26; Prophets—I Kings 2:1-12 will commence at 8:30 p.m.

Mincha services at 4:15 p.m.
Rabbi Levinthal will preach on the weekly portion of the Torah.
Rabbi Gershon Abelson will deliver the lecture in Yiddish this Saturday afternoon at 3:30 p.m.

Daily Services

Morning services at 7 and 8 o'clock.
Mincha services at 4:15 p.m.

Wapner, Charles
Weinstein, Abraham
Raabin, Herman D.
Booth, Benjamin H.
Brodie, Frank
Bromberg, Michael
Buchman, Harry (in memory
of our Parents)
Diamond, Mrs. Alice
Diamond, Irving
Epstein, Boris
Fink, Dr. Abraham
Fried, Mrs. Ida
Grabisch, Benjamin

Greenberg, David
Herskowitz, H.
Hirschewitz, William
Lerner, Dr. Max
Levenson, Dr. Samuel M.
Magit, Laura (in memory
of dear sister Cilli Magid)
Mantell, Abraham
Perlow, Sol S. (in memory
of Eli Perlow)
Posner, Dr. Leonard
Resnick, George
Rey, Stephen
Shear, Helen (in memory of

dear parents Mr. & Mrs.
Victor S. Shear)
Sherman, Mrs. Pauline
Tamse, Dr. Sidney (in
memory of mother and
father Ethel and Morris
Tamse)
Weidman, Albert (in
memory of mother Mrs.
Beckie Weidman & father
Sam Weidman
Wolfson, Saul (in memory
of father Samuel Wolfson)

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ISRAEL'S FUTURE

(Continued from page 6)
weapons to the army? The inquiry into this *affaire*, which of course was purposely delayed, led to one of the princes of the royal house after hints from the press that the trail had been allowed to get cold. What other people would tolerate such behaviour on the part of its ruler as that of Farouq, King of Egypt, who was idling away at foreign gambling resorts? But it should be realized that the Wafd, the great national party of Egypt, is more anxious to cover up all these scandals than all others. And it is doing so because there exists a conspiracy of silence between it, the King and the ruling clique which was in power before the Wafd.

What, then, has been achieved in the cultural sphere in Egypt during the past century and a half? Did a single Egyptian poet or scholar add so much as one book of poetical or academic value to the libraries of the cultured nations? How poor is the contribution of Egyptians even to Oriental studies and Egyptology! And all this after a century and a half of activity and prodding by the West.

Nor is Egypt by any means worse than Iraq and some of the other countries of the Middle East. It is therefore not the fault of our Oriental brothers if, from a peak of culture which has never since been attained by our people (*i.e.*, from the point of view of a synthesis of Jew-

ish and general culture), the Sefaradim have climbed down to the position of cultural dependents of the Ashkenazim.

What, then, is the task of *kibbutz galuyot*? It is not merely to bring people to Israel, but to restore to them their original high value. And this applies to all sections of the Jewish people dispersed among backward nations. Any Jew who is not seriously frightened at the prospect—imaginary though it may be—of our not being able to master the situation and purify our brothers of the dross of Orientalism which they have acquired involuntarily, ought to answer for it.

Our fate, in the near future at any rate, will depend upon our quality, upon the extent to which the non-Oriental characteristics prevail, by virtue of which this State can be maintained in the face of tens of millions of hostile or unfriendly Orientals. Any equalization, or approach to equalization, in the qualitative sense, is fraught with danger. And the word quality here is used to denote all the ideals and aspirations upon which Zionism has been built to this day. The reason for the decline of the Orient is not, as many are inclined, to think, personal corruption and the like. In this respect there is no difference between East and West (or for that matter between the Jews of the East and West). The main reason for the decline of the East is that there is no longer any vision—vision of society, of nation and of the world. The

spirit of the East has become atrophied, and its horizon has narrowed. That is why it lacks drive, initiative and creativeness.

This question also has other aspects, which have a bearing upon the internal development of our people. But at this juncture, at a time when the danger has by no means passed, it is essential to look at the matter from the point of view of ensuring the survival of the State through a preponderance of the non-Oriental elements within it. And since the primary assumption is that we should raise all our Oriental fellow-Jews to a higher level within the shortest possible time, there is ground for deep concern (concern, and not fear) as to how we are to raise them to the Western—for want of a better word—standards of the existing Yishuv, and how we are to ward off the possibility of our dropping to the Oriental level. This is not something far off and unattainable; it lies within our reach and depends very largely upon our own will and efforts.

Library Schedule

The regular schedule now prevails in our Library and is open Mondays, Tuesdays, Wednesdays and Thursdays from 2:00 to 6:30 p.m. and from 7:00 to 9:00 p.m.; on Sundays from 10:00 a.m. to 2:00 p.m.

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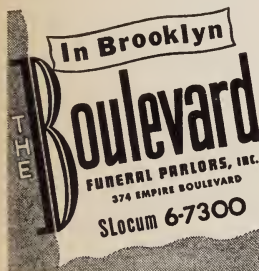
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